

Draft

Language and the Invitation to Conversion

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Language is one of God's greatest gifts, for without language we would not have the Eucharist. Inversely, with the gift of language we can come to know and to love Jesus Christ, the Eternal Word made flesh; and with language we can answer His call to conversion through faith.

My philosophical approach to the relation between language and faith will be divided into three parts: in the first we will consider some ways in which language operates in actual stories of conversion, in the second we will consider the particular way that grammatical structure provides invitations to conversion, and in the third section we will consider some difficult contemporary situations in which language appears to help or hinder conversion.

I

One of the opportunities that life offers us is the possibility for conversion, for movement on the spot.¹ Our Catholic literature is full of personal examples of great conversions. We will dwell upon three. First, let us recall St. Augustine's moment in the garden. When he heard the words of a child singing, "Take it and read it," he remembered the story of St. Anthony who had heard Scripture being read in a Church and applied the words directly to himself. St. Anthony was thereby converted and sold all he had to follow Christ.

Augustine, following this example, then turned to Scripture, and read a portion of the letter of St. Paul to the ^{Romans} ~~Ephesians~~, ^{he} and applied the words to himself. He later wrote: "...as I

came to the end of the sentence, it was as though the light of confidence flooded into my heart and all the darkness of doubt was dispelled."²

Second, we have St. Teresa of Avila's account in her convent when, after twenty years of half-heartedly living religious life, she read Saint Augustine. Teresa wrote:

As I began to read the *Confessions*, it seemed to me I saw myself in them...When I came to the passage where he speaks about his conversion and read how he heard that voice in the garden, it only seemed to me, according to what I felt in my heart, that it was I the Lord called.³

Third, we have the incident of Blessed Edith Stein's evening alone in a friend's home when she randomly picked up and read the Life of Teresa of Avila. According to the account of Hedwig Conrad-Martius, whose home Edith was in, "[o]nce she began reading it, she found it impossible to put the book down and stayed up reading the entire night. When she finally finished it the next morning, she said to herself, "This is the truth." She was baptised a Catholic within a few months.⁴

Each conversion took place in a different place, (Northern Africa, Spain, and Germany) at a different moment in time (the fifth century, the ^{sixteenth} ~~seventeenth~~ century, and the twentieth century), and through the medium of a different language (Latin, Spanish, and German). Yet it is Jesus Christ, the same, yesterday, today, and forever, that each one met in the conversion experience.⁵ This mystery of similarity of conversions and yet different circumstances of conversion is the mystery of the Eternal Word, who is outside of space and time, and who also, penetrates into the space-time continuum into the hearts of persons through ordinary human words.

Language specialists tell us that "[l]anguage is a set of conventional symbols whose meaning is fixed by a tacit, inherited, and mostly arbitrary agreement among its users."⁶ While it is certainly true that the symbols of a particular language are arbitrary, and emerge within a particular culture, it is not the case that the meaning conveyed is arbitrary. On the contrary, as our conversion accounts suggest, the meaning conveyed in the conversion experience is something significant about a personal relationship with Christ. The direct line of influence from St. Anthony, to St. Augustine, to St. Teresa of Avila, to Blessed Edith Stein gives us something to ponder.

What exactly happens in conversion, and what role does language play in this activity of movement at the spot? How can words that one person speaks help another person turn towards Christ in a unique and very personal way? St. Anthony's conversion led him to accept a vocation to poverty. St. Augustine's conversion led him to accept a vocation to celibacy, St. Teresa's conversion impelled her to live her religious life more authentically. Blessed Edith Stein's conversion led her to request Baptism. Each experience of conversion led to a particular, yet different action on the part of each convert.

Because I am approaching the issue of language and faith as a philosopher, I would like at this point in the presentation to introduce some philosophical distinctions. Many traditional Catholic philosophers have distinguished between the human intellect which is oriented towards knowing the truth and the human will which is oriented towards choosing the good.⁷ In the Christian religious tradition, the human heart has often signified making a decision with the whole person- in contrast to someone who decides half-heartedly, or whose heart is not in his or her conversion.

The Canadian philosopher and theologian Bernard Lonergan describes conversion as an "about-face and a new beginning."⁸ In *Method in Theology* he elaborates many different aspects of the way that conversion changes the subject who converts. He describes it briefly as follows:

By conversion is understood a transformation of the subject and his world. [Normally it is a prolonged process though its explicit acknowledgment may be concentrated in a few momentous judgments and decisions. Still it is not just a development or even a series of developments. Rather it is a resultant change of course and direction. It is as if one's eyes were open and one's former world faded and fell away. There emerges something new that fructifies in inter-locking, cumulative sequences of developments on all levels and in all departments of human living.⁹

Lonergan distinguishes between three different kinds of conversion which he calls religious conversion, moral conversion, and intellectual conversion. Religious conversion is a kind of falling in love, or being grasped by an ultimate concern.¹⁰ Moral conversion occurs when the person makes decisions based on a new value.¹¹ Intellectual conversion occurs when the person has a radical clarification that knowing involves four activities of experiencing, understanding, judging and believing.¹²

Normally, according to Lonergan, religious conversion comes first, and moral and intellectual conversion follows. In this presentation, however, I would like to invert this order, and begin with intellectual conversion (grasping something with the intellect as true), move to moral conversion (choosing something with the will as good for me), and end with religious conversion (falling in love with this which ^{or what} I have chosen). In addition, for purposes of simplification I will refer to these three kinds of conversions as conversion of intellect, conversion of will, and conversion of heart.¹³ I hope my reasons for this inversion will become more clear as we continue.

Certainly the fullness of any Christian conversion demands all three: conversion of intellect, will, and heart. However, we often find ourselves in a state of only partial conversion. We may think something is true, but we hold back from saying that this truth is a good that I want to choose for myself; or we may choose something as a value, but grit our teeth in doing so, rather than experience this choice as freeing and full of the experience of love.

A key factor in the dynamics of all three kinds of conversion is the place that human emotions play in either aiding or blocking the intellect, will, or heart in this "movement at the spot," this "about face," and this "new beginning." In communication studies, it is common knowledge that it is emotion which gives meaning to language in external situations of communication between speaker and hearer. Emotion is conveyed through voice tone, facial expression, posture, and other so called "pragmatics" of human communication.¹⁴ In fact, if the pragmatic aspect contradicts the verbal expression, then the pragmatic meaning is taken as more real. }

When emotion springs up inside a person in an interior conversation a similar dynamic may occur. St. Augustine is very transparent in his description of the place of emotions in his conversion when extracting from his reflections on his emotional state at the time of his conversion, he says the following:

⌘ This was the nature of my sickness. I was in torment, reproaching myself more bitterly than ever as I twisted and turned in my chain. ⌘ I stood on the brink of resolution, waiting to take fresh breath... My lower instincts, which had taken firm hold of me, were stronger than the higher, which were untried. And the closer I came to the moment which was to mark the great change in me, the more I shrank from it in horror...

I probed the hidden depths of my soul and wrung its pitiful secrets from it, and when I mustered them all before the eyes of my heart,

a great storm broke within me, bringing with it a great deluge of tears... For I felt that I was still the captive of my sins, and in my misery I kept crying 'How long shall I go on saying "tomorrow, tomorrow"? Why not now?... I was asking myself these questions, weeping all the while with the most bitter sorrow in my heart, when all at once I heard the singing voice of a child in a nearby house.¹⁵

"The rest is history.!" The voice speaking particular words led Augustine towards a conversion of mind, of will, and of heart, breaking through the emotional turmoil which had previously held him back.

Carlo Cardinal Martini describes the way in which Jesus, speaking with the disciples on the road to Emmaus (Lk. 24:13-55), had to cut through a similar emotional turmoil of sorrow. The intensity of their emotion inhibited their possibility of even an intellectual conversion to the risen Christ, until Jesus himself drew near to them, cut through their emotion by the sharp phrase "You fools!", explained salvation history to them, and finally revealed himself in the breaking of the bread.¹⁶

We are aware, of course, ~~that~~⁹ when we speak of Christian conversion, that we are identifying conversion of one subject, a human person, towards a relation with another subject, a Divine Person, and in particular the Divine Person of Jesus Christ, the Eternal Word made flesh. Therefore, when we reflect on the relationship between language and conversion we must distinguish between the Eternal Word, who is a Divine Person, and words which are these arbitrary symbols within a particular language which convey concepts, and ultimately meaning, truth, and value.

The *Catechism of the Catholic Church* (#2653) describes Christianity as a religion mediated through dialogue. As we all know, dialogue can only take place through the medium

of language. Or, as philosophers express it, language is a necessary condition for dialogue. In dialogue there is one who speaks, and one who listens. Sometimes it is the same person who is both speaker and listener, as when Saint Augustine questions himself in his *Confessions*. At other times, one person speaks, and another listens, as when Augustine spoke to Teresa, or when Teresa spoke to Edith Stein. Yet we glimpse another participant in the dialogue, a third person who is present, the Eternal Word who enters into the human words which are being spoken or written and heard or read.

This entry of the Eternal Word into the midst of human words is the great mystery of the proclamation of the Kerygma, through which God the Father offers salvation to the world through His Son by the action of the Holy Spirit. Jesus Christ, mysteriously mediates the dialogue, and is present in it, and He calls the one listening to a personal response of conversion.¹⁷ The proclamation of the *kerygma* states that Jesus Christ died for us, that he is Risen, and that we are set free by sharing in His death and resurrection. In the heart of kerygmatic language, then, the crucified and risen Lord comes to meet us, and invites us to follow him through conversion of mind, will, and heart. St. Teresa of Avila's account of her conversion emphasizes just this point. After describing her experience of recognizing herself in the words of Augustine's Confessions she continues:

I remained for a long time totally dissolved in tears and feeling within myself utter distress and weariness. Oh, how a soul suffers, God help me, by losing the freedom it should have in being itself; and what torments it undergoes! I marvel now at how I could have lived in such great affliction. May God be praised who gave me the life to rise up from a death so deadly.¹⁸

We have now distinguished between human words and the Eternal Word, Jesus Christ, and have distinguished three kinds of conversion: of intellect, or will, and of heart. We have

also stated that Christian language is dialogical: 1) within the individual person, 2) between two human persons, and 3) between human persons and God. When Jesus Christ is present in the dialogue, through the action of the Holy Spirit, the call to conversion may particularly be inviting a response to the Kerygma or the call to die and rise with and through Him. I would like now to turn to a closer examination of the structure of language, and how it helps or hinders this Divine invitation to conversion.

II

In this section of the paper we will consider ways in which some ordinary grammatical forms provide structures for the invitation to conversion. We need to notice that language is spread out in space, and that it extends through time. In other words, it is articulated in a space/time continuum. This is true for both oral language which depends upon sound waves and for written language which depends upon sequence on a page and light waves. Yet when we speak of conversion, we are interested in how someone whose very existence transcends space and time, and whose truth is eternal, meets us through this language which is extended in space/time.

The particular forms of language we will consider include the following: A: Words, sentences, and propositions, B: Questions, C: Analogies, D: Imperatives, and E: Hypotheticals.

The sequence identified here is not developmental as when a child learns language. A developmental sequence would be something like naming, negating, expressing possessives, then questioning, and so forth.¹⁹ Instead, the sequence I am using will focus more on the way that language invites us to conversion of intellect, of will, and of heart. By providing specific

15 min

examples, I will try demonstrate the extraordinary richness of the form of language and ways it is used in contexts of conversion.

A. Words, sentences, and propositions

Following his "Urbe et Orbi" address from St. Peters, the Holy Father, Pope John Paul II, gives his Easter greetings in over fifty different languages. By so doing he makes a distinction between the one truth, contained in the proposition that Jesus Christ, who died for us is Risen, and the sentences, which are stated in all the different languages and dialects. While our ears hear the sounds of the words and sentences, our intellect seeks to grasp the meanings of the concepts and propositions contained within them. The logician David Kelley expresses the difference as follows: "A proposition is a thought, a sentence is the linguistic vehicle we use to express the thought--- just as an individual word is the linguistic vehicle we use to express a concept."²⁰ *As Noam Chomsky and Jerry Fodor suggest: *There is a universal inner language - deeper than the spoken language - where thought dwells. * footnote*

We personally know the experience when listening to Pope John Paul II of responding with a "Yes He is Risen Indeed!" when he moves from a language we do not know to one we do understand. If we do not understand the words in the sentences, then we will not grasp the meaning of the words in the proposition. The arbitrary differences in the letters in the words and sentences of different languages does not imply the arbitrariness of the one truth that is being conveyed about Christ through the propositions. ** [The one truth of God dwells deep in the inner language accessible to all men and women.]*

Lonergan claims that the first task of the listener is to "Be attentive" to what is being said.²¹ Jesus himself often used prescriptive sentences to accentuate this point: "Anyone who has ears to hear ought to hear." (Mk. 4:23) and further, "Take care what you hear." (Mk.

4:24).²² The listener in a dialogue has to make an act of will to be attentive to the propositions contained within the sentences. A conversion of the **intellect** could be expressed by someone who says: "I believe it is true that Jesus Christ is Risen." A conversion of the **will** could occur in someone who would then say something like: "I accept this Risen Jesus Christ as good for me, and I choose to follow Him." A conversion of the **heart** in someone who could say something like: "I love this Risen Jesus Christ and I love being called to be His disciple."

B. Questions

Lonergan identifies a second task for developmental cognition, which is asking intelligent questions. In other words, if we are attentive to the data, then we may find questions rising within us, or others may ask us questions precisely to make us attentive to something we are missing. The extraordinary form of the question is a fundamental gift for the invitation to conversion because it allows us to transcend ourselves, to transcend our present situation or understanding, and to turn around, to discover something new.

One of the most dramatic grammatical forms that Jesus Himself used to invite people to conversion was the question. His famous question to St. Peter: "But who do you say I am?" and the answer Peter gave: "You are the Messiah, the Son of the living God." (Mt. 16:15-16) manifested the Father's role in conversion. For Jesus added that it was the Father who had revealed the answer to the question he had asked; it was the Father who had drawn Peter to him in this way.²³ We could say that the linguistic form of the question creates a time and space for the hearer's thinking to cooperate with the infusion of grace. There is a pause which invites a response. The question echoes through the centuries and continents, so that today, here and

now, we can hear the same question: "Who do you say Jesus is?" calling for an answer from us.

When we read Scripture we can often observe Jesus asking a question as an invitation to conversion. I will simply list some of them here to recall the occasions from your memory. At the beginning of the Gospel of *John* we hear him asking the disciples of John the Baptist: "What are you looking for?" (Jn. 1:38) and at the end of same Gospel he asked Mary Magdalene: "Whom are you looking for?" (Jn. 20:15). He said to Martha: "I am the Resurrection. Do you believe this?" (Jn. 11:26).

Then in the Gospel of *Matthew* we hear harsh questions posed to various listeners: "Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?" (Mt. 7:3); "Why are you terrified, O you of little faith?" (Mt. 8:26); and "Which is easier to say, 'Your sins are forgiven, or to say, 'Rise and walk?' (Mt. 9:5). Here Jesus' questions are posed in a manner that invites the listener into seeing that he or she is caught in a contradiction. His question initiates a new question in the listener: How can I be reasonable if I hold two contradictory things at the same time? The moment of conversion, of repentance, or faith, or healing, comes when the listener chooses to resolve the contradiction.

The Scriptures are also replete with examples of people other than Jesus asking questions. In the annunciation dialogue, Mary asks the angel: "How can this be, since I have no relations with a man?" (Lk. 1:34). The answer of the angel leads to a clarification for Mary. We could say, that her question, in the midst of her fear, allowed her the time and space for an intellectual adjustment and conversion to the truth that she will conceive by the Holy Spirit. She then made an act of the will as she said: "May it be done to me according to your word." (Lk. 1:38). In

fact, In *Mulieris Dignitatem*, Pope John Paul II describes it this way: "...through her response of faith Mary exercises her free will and thus shares with her personal and feminine *I*" in the event of the incarnation."²⁴ Of course, Mary did not need a conversion of heart, for being born without sin, she was always in love with God, and full of grace. However, being human, she may have needed to adjust to the Divine initiative with the question: How can this be...?. It was the dialogue, with question and response, that gave her that opportunity to then offer her *Fiat!*.²⁵

The Scriptures are full of other examples of other persons directly asking Jesus' questions seeking first to understand what is true. We will remember together just two: Nicodemus asks: "How can a person once grown old be born again?" (Jn. 3:5) The woman at the well asked him: "How can you, a Jew, ask me, a Samaritan woman, for a drink?" and later "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water?"

Bernard Lonergan accents the fact that the human capacity to ask questions is an invaluable activity that leads to insight. He says:

It is that tension, that drive, that desire to understand, that constitutes the primordial 'Why?' Name it what you please, alertness of mind, intellectual curiosity, the spirit of inquiry, active intelligence, the drive to know... This primordial drive, then, is the pure question. It is prior to any insights, any concepts, any words, for insights, concepts, words, have to do with answers; and before we look for answers, we want them; such wanting is the pure question.²⁶

In Lonergan's analysis, questions can lead to various forms of self-transcendence: intellectual, moral, and religious. The capacity to ask questions is a uniquely human gift. That is why Lonergan suggests that the transcendental precepts: be attentive, be intelligent and be reasonable are human obligations.

The question "Why?" is the first one that a child asks, and from which others follow. In English, these are called the "wh-"questions, of who, whose, what, where, when, why, and how. Through them the intellect seeks something missing.²⁷ When the capacity for questioning is intelligently exercised, human beings can move through intellectual conversion concerning a truth about reality, a moral conversion in which one's decisions shift from satisfactions towards choosing what truly has value, and a religious conversion in which one falls in love with God.²⁸

Analogies

In the above example of Nicodemus, ^{the} ~~Jesus~~ ^{Jesus suggests} analogy catapults Nicodemus into perplexity. As an intelligent man, Nicodemus formulated a question: "How can a man be born again? Can he return to his mother's womb? Jesus clarifies that he is speaking of a kind of spiritual birth, analogous to biological birth, and he invites Nicodemus to be "born from above." Language provides the structure for the conversion: the dialogue, by analogy, question, and response, invites Nicodemus to conversion by providing a time and space for his intelligent thinking, for the infusion of grace, and for his wilful choosing.

A similar dynamic occurs between Jesus and the Samaritan woman. There is an analogy between physical water in a well and the spirit, both of which are living, jumping, or springing up. Misunderstanding is often presented in the Gospel of John as a device which throws a listener into perplexity, and if the listener is willing to engage in dialogue with Jesus, through questioning, then conversion may take place. Analogies provide a special medium for the infusion of grace, because of their structure.

Let us look at the structure of analogies for a moment. In my discussion I will try to avoid the more technical philosophical points, which are well discussed by others, and instead focus on the use of analogy in the "wide" not "restricted" sense.²⁹ If we use the concept of analogy as a generic concept, with metaphors, similes, and parables as kinds of analogies, we can say that in all forms of analogy there must be two things that are simultaneously the same and different. This simultaneous double structure (of sameness and difference) is true all forms of analogies, and it is precisely the linguistic structure which makes conversion possible.

There are many different kinds of analogies. I would like to introduce three categories of horizontal, vertical, and transcendental analogies for purposes of discussion.³⁰ We can think of a **horizontal analogy** as having components of the same level of being, as it were. These are common in mathematics 2 is to 4 as 3 is to ? or Miller analogy tests, dogs are to puppies as cats are to?. A human being can, by the simple powers of reason, supply the missing word represented by the question mark.

We also have what could be called a vertical analogy in which one pair of the analogates is on a higher or lower level of being. In the Republic Plato employs an analogy in the allegory in which the sun is to visible things as the good is to invisible things. In another example, Sigmund Freud used vertical analogies in his interpretation of dreams. We are well aware of the ways that advertisers or some kinds of popular music promote "double messages" using vertical analogies.

If we consider now the way in which Jesus used analogies in his public ministry, we must reflect what could be called a transcendental or spiritual analogy. This distinction is important because here the missing analogate is supplied, not by reason, but by faith.³¹ So a person can

not think themselves through the analogy as they can in the examples previously looked at, but must instead receive the analogical connection of simultaneous sameness and difference "from above."³²

In the Gospel of Matthew, Jesus makes this operative dynamic of faith in the understanding of analogies very clear to his disciples. He had just spoken to them the parable of the sower, and ended with the words "Whoever has ears ought to hear." The disciples then approached him (with a question), and said: "Why do you speak to them in parables? He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted." (Mt. 13:9-12) When pressed further, Jesus identifies a refusal of conversion in those who do not hear or see or "understand with their hearts and be converted." (Mt. 13:15)

The Gospel of Matthew then presents a multitude of parables: the kingdom of heaven is like yeast, like a mustard seed, like a treasure buried in a field, like a merchant searching for fine pearls, and like a net thrown into the sea. In fact, the author of Matthew claims that "He spoke to them only in parables" to "announce what was hidden from the foundation of the world" and that the scribe who wrote them down was "like the head of a household who brings from his storeroom both the old and the new." (Mt. 13:31-53).

Jesus uses many analogies to refer directly to himself. He says: "I am the bread of life that came down from Heaven. (Jn. 6:35), "I am the living bread- this bread is my flesh." (Jn. 6:54). He also clarifies that the hearer is converted to an understanding of the truth of these analogies only if he or she receives the illumination from above. "No one can come to me unless

the Father who sent me draw him." (Jn. 6:44). He also uses analogies to refer to his listeners: "You are the salt of the earth (Mt. 5:13) and "You are the light of the world (Mt. 5:14).

These transcendental or spiritual analogies (similes and metaphors) work because one word or phrase has two different meanings, one that is common to the sense experience of the hearer, and the other which is revealed by God through faith. This latter part is the hidden part, the new part which is a non-material reality, and yet which, because of some likeness, can be linked to something in the material world through language. Those who have ears to hear can grasp the simultaneous sameness and difference, and they can be converted in intellect by questioning and coming to understand what the kingdom of heaven is like, then in the will by choosing the kingdom of heaven as a value for them personally, and finally in heart by loving this kingdom of heaven to which they have been called to become a member.

Let us pause for a moment, to briefly reflect on three ordinary structures of language we have just considered which enable conversion to take place. A: words, sentences, propositions, B: questions, and C: analogies. In our analysis we have focused primarily on paying attention to the data of language and asking intelligent questions about truth. While we used examples primarily from Scripture, it would be easy to find a similar dynamic in the Confessions of Augustine. His text is filled with questions; every chapter and book flows through a dialogue of interrogation between Augustine and God, and of Augustine with himself. Similarly, though we looked at examples of analogies in Scripture, the works of St. Teresa of Avila abound in examples of analogies, from her reflections on how prayer is like four ways of watering a garden to her comparison of the soul with a castle.

The *Catechism of the Catholic Church* states frequently that the intellect of the human person ought to be oriented fully towards the truth. In addition it claims that "[t]he search for God demands every effort of intellect, a sound will, "an upright heart," as well as the witness of others who teach him to seek God."³³ It follows that persons engaged in catechesis should consider carefully how language can best help in this dynamic of reorientation, or about face, ⁴when the truth is not fully grasped. We will now turn to consider two other ordinary forms of language which focus more on conversion of the will.

Imperatives

A basic grammar text informs us that: "An imperative sentence expresses a request, an entreaty, or a command."³⁴ Many times in Scriptures Jesus uses the imperative structure. In the Gospel of Matthew he says: "Repent..." (4:17), "Come after me..." (4:19), "Love your enemies, and pray for those who persecute you" (5:44), "Be perfect, as your heavenly father is perfect" ((5:48), "Stop judging (7:1), "Do to others whatever you would have them do to you." (8:22)

The imperative form of language addresses itself prescriptively, and speaks directly to a conversion of the will, while a question usually addresses itself as an invitation, calling for conversion of intellect. ^{while} The question asks for something to be thought about, the imperative sentence prescribes something to be done. Jesus's prescriptions are often said in such a way that allows little time for thinking. It is almost as if he says, the time for thinking is over, if you want to follow me, then come and do it immediately. For example Jesus says: "Follow me, and let the dead bury their dead." (Mt. 8:22)

In the *Catechism of the Catholic Church* we find many references to conversion of the will.³⁵ In the section on the ten commandments, the imperatives contained within each commandment are elaborated in such a way as to strengthen the will and to enable Catholics to live personally good lives. In the introduction it states: "The Catechism...is oriented towards the maturing of ...faith, its putting down roots in personal life and its shining forth in personal conduct."³⁶ This taking root involves conversion of the will through learning self-possession, self-governance, and self-gift to others. Lonergan's transcendental precept for this aspect of conversion is: be responsible.

Many contemporary encyclicals follow a similar pattern in delineating the Christian imperatives in human work, in social justice, in woman's identity, in promoting a gospel of life while living in a culture of death, and in drawing out the appropriate moral actions flowing from a recognition of the splendour of truth. In all these teachings there is the fundamental claim that persons become more free, the more their actions are grounded in truth.

Hypotheticals

Sometimes we see Jesus speaking in hypothetical statements leading the hearer to conclude the hypothetical syllogisms. A hypothetical statement has the form 'If...., then' and a hypothetical syllogism involves a series of hypothetical statements which follow logically one from the other.³⁷ For example, Jesus said to the rich young man: "If you wish to be perfect, go sell what you have and give it to the poor...[t]hen come, follow me." (Mt. 19:21). As is well known, this listener did not undergo a conversion of will, but instead "went away sad."

In another example, the hypothetical structure is buried in a sentence. When men were about to throw stones at the woman caught in adultery, Jesus said: "Let the one among you without sin be the first to throw a stone at her." (Jn. 8:7). Put in its hypothetical form, the sentence says: "If and only if you have not sinned, then you may throw the first stone." The hypothetical syllogism, along with Jesus' action of drawing in the sand, provided the space/time continuum for his invitation to conversion. The result was a conversion of intellect and will on the part of everyone who left without throwing a stone. It lead to a conversion of intellect, will, and heart in the woman herself [^] who was forgiven and saved by Jesus' speech and actions.

The Gospels abound in examples of hypothetical statements. One example which is aimed especially towards conversion of heart is: "If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love." (Jn. 15:10). Once again, we can add that the *Catechism of the Catholic Church* frequently reflects on the need for conversion of heart. It states: "From the Sermon on the Mount onwards, Jesus insists on conversion of heart..."³⁸ Similarly, Lonergan's transcendental precepts include, in addition to: be attentive, be intelligent, be reasonable, be responsible, also be in love!

We have now completed the middle section of this presentation, in which various structures of language are seen to provide the opportunity for conversion to take place. ~~While~~ [✓] we have just touched upon some of the different ways that language provides the opportunity, ~~by its unique ways of being "stretched out" in space/time the possibility for a listener to meet the Eternal Word and to establish a relation with Him through the grace of the Father and the action of the Holy Spirit in cooperation with the listener who actively engages intellect, will, and heart in the dynamic search for truth.~~ ^{to be}

III

40 In the final section of this paper, we will consider briefly four wounded areas which invite people to conversion. These are areas of theological and ecclesiological issues where emotions often interfere. St. Thomas tells us in the *Summa Theologiae* that one remedy for fear is daring, another is hope, and still another is to think clearly about what needs to be done.³⁹ It is with this encouragement then that I, as a philosopher, will try to provide some catechetical suggestions for possible ways to help facilitate conversion.

[The four areas that we will briefly consider are: (A) Names and descriptions, (B) Possessive pronouns, (C) Analogy (metaphor), and (D) Pronouns and quotations and their application to language about God the Father, adopted sonship, brides of Christ, and acting "in persona Christi." I invite you all to think together with me about how being attentive to grammatical structures may help open the way to faith. }

A: Names and descriptions of God the Father

When we hear the word "Father" it may conjure up different concepts depending upon whether we are a woman or a man, on what kind of person our own father was, and on other emotion laden memories which underlie the content of our thought. At the same time the concept conveyed by the word "Father" goes far beyond any experience a particular person may have had. The German philosopher Martin Heidegger has the following to say about how we should think about a particular word:

Words are not terms, and thus are not like buckets and kegs from which we scoop a content that is there. Words are wellsprings that are found and dug up in the telling, wellsprings that must be found and dug up again and again, that easily cave in, but that at times

also well up when least expected. If we do not go to the spring again and again, the buckets and kegs stay empty, or their content stays stale.⁴⁰

Applying Heidegger's thinking to our consideration of language and the invitation to conversion, we can see how sometimes people take the word "Father" and treat it like a term, or a bucket from which to scoop a particular content. They may find the image of a loving father they know, or an abusive father, or a creative father of their imagination, or a destructive father exercising power. In all of these discoveries, they have only unloaded a bucket, the size and shape of which they determined themselves. They may decide that the term "Father" when applied is only a description, put together by a culture, patriarchal in its structure, and that the term "Mother" is more kind, healing, etc. Thus they may decide to "go beyond God the Father" and substitute "Mother" for all their aspirations as is the case with many contemporary feminist authors who may be familiar to you.⁴¹

When we examine some of the arguments of these persons who refuse to call God Father, we often find a confusion between understanding Father as a name or understanding Father as a description. We must be clear that when the word "Father" is applied to God, it is applied as His name, and not as a description. Jesus Christ revealed this fact to us. He revealed that God is His Father first of all.⁴² Thus, when we encounter someone who refuses to call God Father because of a confusion in thinking that Father is a descriptive name, applied by analogy from experience of human fathers, and that Mother would do just as well, it may be helpful to point out that to call God Father is simply to call Him by name. While God may act like human fathers, and act like human mothers in his generative and supportive activities, God's name is Father.⁴³

The *Catechism of the Catholic Church* (#2779) calls us to conversion of mind and heart with respect to this mystery of God the Father:

The *purification* of our hearts has to do with paternal or maternal images, stemming from our personal and cultural history, and influencing our relationship with God. God our Father transcends the categories of the created world. To impose our own ideas in this area "upon him" would be to fabricate idols to adore or pull down. To pray to the Father is to enter into his mystery as he is and as the Son has revealed him to us.⁴⁴

Learning the difference between a name and a description may help persons respond to this call to conversion. By being attentive we can penetrate through the words and sentences to the deeper reality that is being conveyed through language. We can come to understand what it means to say that God is Father, Father is His name. If, through grace, we come to believe in God the Father, we experience conversion of will, and if we come to love God the Father, we experience conversion of heart.

B. Possessive Pronouns and adoption as sons

Jesus is the only begotten Son of the Father, and yet, he invites us into His relation with His Father through Baptism in a spiritual regeneration through which we become adopted sons. Thus by divine adoption, the Father of Jesus becomes Our Father in a new way. We are able to apply the possessive pronoun 'our' to God the Father. We also become co-heirs with Christ and receive the double inheritance of eternal life (#1 and #2009) and holiness (#1709).⁴⁵

While it is true that the *Catechism* also refers to adopted daughters⁴⁶ as well as sons, and to adopted children⁴⁷, and filial adoption,⁴⁸ there is a certain priority both in number of references and in conceptual structure to the phased "adopted sons." In fact, the *Catechism* most

frequently uses phrases such as "adopt them as sons" (#52), "receive adoption as sons" (#422), "adoptive sonship" (#441), "God's sons" or "sons of God" (#549, 782, 1213, 1270, 1487, 2021, 2798). In all these passages we have the central theme well expressed in the following statement: "Through Baptism the Christian...[becomes] the Father's beloved son in the Son." (#537).

It is here that we run into a catechetical challenge, for it is a different experience of conversion for a woman to become an adopted son that it is for a man to become an adopted son. St. Thomas Aquinas refers in the *Summa Theologiae* to the principle that things are received according to the mode of the receiver.⁴⁹ The use of the expression 'adopted sons' poses to the female hearer a certain dilemma. A woman's question: how can I become an adopted son in the Son poses a slightly different challenge for her that it does for a man. She has to make one extra step in thinking, as it were, to come to the conclusion, with the help of faith, that she can be regenerated as a son of God because in her regeneration she becomes conformed to the Son of God.

To be more specific. When a man asks himself how can he be an adopted son through Baptism, he needs only to make a transcendental analogy between a son adopted by a human father and the regeneration in the spirit of adoption by God the Father. When a woman asks herself how can she be an adopted son through Baptism, she needs to make two analogies, a horizontal analogy between being an adopted daughter and an adopted son by a human Father, and then a transcendental analogy for adoption by God the Father. Given the structure of the English language, women need to exercise a greater flexibility in this two-step process than do men. We could say that there is a special invitation to a woman here to die to her generated

identity as female in order to be reborn in her regenerated identity as an adopted son in Jesus Christ.

This challenge of an extra step is not unique for female hearers, for, as we will see shortly, the male hearer has a similar challenge in accepting the invitation to be bride to Christ, the Bridegroom. At this point it is important simply to be attentive to the language, its structure, and deep meaning, and to dialogue with it, to question it, in order to accept its invitation to conversion. For both men and women hypothetical sentences can also be useful: If I become an adopted son of God through Christ, then I can inherit eternal life and holiness. Or conversely, if I refuse to become an adopted son of God through Christ, then I refuse the inheritance offered to me in this invitation to conversion.

C: Analogy (Metaphor) and perfection as brides

Just as the acceptance of a call into adoption through Baptism is the beginning of a new Christian life, so the acceptance of a nuptial call into spousal love can be understood as the completion of Christian life. Christ is not only the Beloved Son of the Father, He is also the Bridegroom sent into the world to redeem it. The *Catechism of the Catholic Church* is explicit about this spousal call of Christ:

The theme of Christ as Bridegroom of the Church was prepared for by the prophets and announced by John the Baptist. The Lord referred to himself as the "bridegroom" (Mk. 2:19). The Apostle speaks of the whole Church and each of the faithful, members of his Body, as a bride "betrothed" to Christ the Lord as to become but one spirit with him," (Mt. 22:1-14; 25:1-13; 1 Cor 6:15-17).⁵⁰

The crucial phrase in this passage is "each of the faithful" is called to be a bride, in one spirit with Jesus Christ, the Bridegroom.

To become a bride of Christ presents a certain dilemma for men which it does not pose for women. When I spoke about the relation of gender language to faith at the conference on the *Catechism* in Denver last year, a man, who was sympathetic to my presentation, approached me afterwards and asked: "How am I going to explain to my highschool football team that they are called to be brides?" He understood the dilemma perfectly. It takes a certain maturity to be able to see the analogy that the Catholic faith has held central to its identity for centuries. Simply put, we begin our Christian lives as adopted sons through baptism and we end our Christian lives as brides in holiness. The *Catechism* states it thus: "...holiness is measured according to the 'great mystery' in which the Bride responds with the gift of love to the gift of the Bridegroom."⁵¹

Some people may suggest that the spousal metaphor is nor longer relevant⁵², or they may suggest that it only works for saints like Teresa of Avila and John of the Cross but not for ordinary Christians. Or, they may think that the Church alone is Bride of Christ, as a collective subject, but that individual Christian men or women are not brides of Christ. However, in *Mulieris Dignitatem* Pope John Paul II explicitly states otherwise:

Christ has entered this history and remains in it as the Bridegroom who "has given himself." "To give" means "to become a sincere gift" in the most complete and radical way: "Greater love has no man that this" (Jn. 15:13). According to this conception, all human beings- both women and men- are called through the Church, to be the "Bride" of Christ, the Redeemer of the world.⁵³

Thus, men need to struggle with this dilemma of how they can become a bride. A man must be flexible in this thinking here to engage with a horizontal analogy with a human bride and then with a transcendental analogy of bride in the spirit in a different way from a woman.

Again, as St. Thomas reminds us, we receive according to the mode of the receiver. Men must enter into a two step process of conversion, while women need only a one step process of conversion. A man has to die to himself a little in order to be raised up again as a bride of Christ, the Bridegroom.

D: Pronouns, quotations, and Christ the Bridegroom

In this final consideration I would like to approach the topic of how attention to language can help us in our conversion to know and love Jesus Christ, the Bridegroom especially as He is present in the sacrifice of the Holy Eucharist. John Paul II states explicitly in *Mulieris Dignitatem* that: "As the Redeemer of the world, Christ is the Bridegroom of the Church. The Eucharist is the Sacrament of our Redemption. It is the Sacrament of the Bridegroom and of the Bride."⁵⁴

Msgr. Robert Sokolowski, in his recent book *Eucharistic Presence: A Study in the Theology of Disclosure*, suggests that if we pay close attention to the pronouns the priest uses during the prayers of consecration that we will discover an important fact.⁵⁵ The priest switches from the third person plural, when he offers "our thanks, praise, and petition" to God the Father on behalf of the congregation, and the third person singular when he describes Jesus's actions at the last supper- "The day before he suffered he took bread in his sacred hands", to the first person singular when he says at the actual moment of consecration: "This is my body...This is the cup of my blood."⁵⁶

This switch from the third person pronoun to the first person pronoun marks a sacred moment when the words the priest says are no longer his words, but Christ's words at the last

supper. Something happens in the Eucharistic prayer that the grammar reveals. This shift in meaning from the third to the first person is also supported by the use of quotations. After the consecration of the bread, the prayer unfolds with the priest shifting back to the third person and only later again to the first person. "Again he gave you thanks and praise, gave the cup to his disciples, and said:

Take this, all of you, and drink from it:
this is the cup of my blood...
Do this in memory of me."

The gesture of bowing by the priest is a visible sign of the end of the quotation for those present. Then the priest switches back to the third person plural with the Memorial Prayer: "Father, we celebrate the memory of Christ, your Son."⁵⁷

In the moment of the Eucharistic prayer the unique way in which the priest acts in persona Christi is revealed through the language. It invites us to conversion in a remarkable way. Christ uses the mouth, the words, and the hands of the priest to reenact his redemptive sacrifice.⁵⁸ When we are attentive to this grammar of the Eucharistic Prayer it may awaken a question within us: How can Christ be present today, as he was at the Last Supper, and at Calvary? This question returns us to a consideration of space and time once again. In fact, if we think further about it, we will realize that Christ offered the first Eucharist in time before he died on Calvary, and in a place separate from Calvary. Again we can ask, how can this be? That the redemptive sacrifice of the Eucharist was offered before Christ died on the Cross? And how can this redemptive act be reenacted again nearly two-thousand years later in another place altogether? We have three different times and three different places joined through the one Redemptive act of Jesus Christ on Calvary.

Monsignor Sokolowski suggests that the answer may lie in Christ's relation with the Father, who is outside time and space. He says: "...the Eucharist calls time into question. It claims to go beyond time and thereby indicates that time and its succession are not ultimate."⁵⁹ The prayers of Jesus at the last supper, the offering of Himself on Calvary, and the Eucharistic prayers of the priest in our daily Mass all are lifted to God the Eternal Father. Because God the Father is outside of time and outside of space, these acts are gathered into a single moment through the action of the Holy Spirit and then given back for our redemption.

The invitation for conversion is offered every day at every Eucharist. Language provides the medium for the sacred dialogue. This dialogue, which begins in space/time, calls us into relation with an Eternal God, and who invites us to participate in eternal life while we are still in the world. This is our inheritance as Christians.

Conclusion

We began our analysis with stories of conversion and we pondered how men and women so far divided by space/time could meet in different languages the same Jesus Christ, Eternal Word made flesh. We realize that human beings make up a language, using arbitrary signs and symbols, but the Spirit breathes life into it for those who have faith. Jesus Christ, who is the same, yesterday, today, and forever, comes to meet us in and through these words, sentences, and propositions. He met St. Anthony, St. Augustine, St. Teresa, and Blessed Edith Stein. He

meets us daily in the celebration of the Eucharist. This is why we need to be so grateful to God for the gift of language.

At the same time, we can not always find answers in language, answers that are not there. Language, being a human invention, is limited, and it often poses dilemmas for men and women, as we have pointed out in our analysis. In the contemporary world, we are present to the event of rejection of some traditional Catholic language. We are also gathered into the mystery of our faith. It is in this mystery that we come to know Jesus Christ as one Person with two natures: Eternal Divine and temporal human. It may very well be that this mystery of the nature of Jesus Christ as both True God and True Man holds the key to why language may be an invitation to conversion.

As True God, Jesus comes to us from his eternal relation with the Father and Holy Spirit, and He invites us to participate in this eternal life of love and communion. As True Man he speaks to us through human language expressed in space/time. He comes to us through words, sentences, propositions; through questions, imperatives, analogies, hypothetical syllogisms; and through names, metaphors, pronouns, and quotations calling us always to greater conversion. However, exactly how this call to conversion of mind, will, and heart towards God through language is possible I will have to leave to the theologians to explain.⁶⁰

References

1. I am indebted to Soren Kierkegaard for this image of a dynamic movement towards God in conversion. See *Fear and Trembling* (London: Penguin, 1985) where he speaks of the movement of infinity of the knight of faith, and *The Point of View of My Work as an Author* (New York: Harper, 1962), where he speaks of the movement back to being a Christian.
2. Saint Augustine, *Confessions* (New York: Penguin Books, 1961) Book VIII, #12, 177.
3. St. Teresa of Avila, *Life*, in *The Collected Works*, Vol. 1 (Washington DC: ICS Publications, 1976), chapter 9, #7-8, 72-3.
4. Waltraud Herbstrith, *Edith Stein: A Biography* (San Francisco: Ignatius, 1985), 64 based on Hedwig Conrad-Martinius *Edith Stein, Briefe an Hedwig Conrad-Martius* (Munich: Kösel-Verlag, 1960), 65 and 72.. See also, Dr. L. Gelber, and Romaeus Leuven, OCD, eds. Chronology, in *Life in a Jewish Family*, in *The Collected Works of Edith Stein: Sister Teresa Benedicta of the Cross Discalced Carmelite*, Vol. 1 (Washington DC: ICS Publications, 1986), 420-21.
5. The words "Jesus Christ is the same, yesterday, today, and forever," are used in the lighting of the Easter Candle in the Holy Saturday liturgy. They express a fundamental truth of our faith.
6. Lawrence C. Brennan, C.M. "Because I said So: Feminist Argument and Inclusive Language," *The Politics of Prayer*, ed Hellen Hull Hitchcock (San Francisco: Ignatius Press, 1992), 28. See also Ralph M. McInerny, *The Logic of Analogy: An Interpretation of St. Thomas* (The Hague: Martinus Nijhoff, 1961), 51-2.
7. See, Thomas Aquinas, *Summa Theologiae*, (Westminster, Md.: Christian Classics, 1981), M.A. Krapiec, *I-Man: An Introduction to Philosophical Anthropology* (New Britain, Ct.: Mariel Pub, 1983), and Karol Wojtyla, *The Acting Person* (Dordrecht: Holland/ Boston: U.S.A., 1979) for elaboration of this distinction.
8. Bernard Lonergan, *Method in Theology*, Toronto: U. of Toronto Press, 1962), 237-244.
9. Lonergan, *Method*, 130.
10. Lonergan, *Method*, 240-1.
11. Lonergan, *Method*, 240.
12. Lonergan, *Method*, 238.
13. Lonergan is very cautious about calling the third kind of conversion, conversion of will because it includes human consciousness and commitment of the whole person, See pp. 268-9.

14. See Paul Watzlawick, Janet Beavin, Don Jackson, *Pragmatics of Human Communication: A Study of Interactional Patterns, Pathologie, and Paradoxes* (New York: W.W. Norton, and Company, 1967).
15. Augustine, *Confessions*, Book VIII, #11-12, 172-7.
- 16. Carol M. Martini, *Ministers of the Gospel* (New York: Crossroad, 1989), especially 9-40.
17. See Eberhard Simons, "Kerygma" *Sacramentum Mundi: An Encyclopedia of Theology*, ed. Karl Rahner (New York: Herder and Herder, 1968-70), Vol. 2, 246. See also John Paul II, Encyclical Letter *Redemptoris Missio*.
18. St. Teresa of Avila, *Life*, chapt. 9, #8, 73.
19. See the classic text of Roger Brown, *A First Language: The Early Stages* (Cambridge, Mass: Harvard University Press, 1973).
20. David Kelley, *The Art of Reasoning with Symbolic Logic* (New York: Norton Press, 1988), 59.
21. "Be attentive to the data" is the first transcendental precept of Bernard Lonergan, *Insight*, (New York: Philosophical Library, 1971), 21. This text has recently been reissued by The University of Toronto Press.
22. *The New American Bible: New Testament Revised Edition* (New York: Catholic Book Publishing Company, 1986). Saint Joseph Pocket Edition.
23. For an excellent discussion of the way in which the Father draws disciples to recognize Jesus as the Son see, Shannon-Elizabeth Farrel, "Seeing the Father (Jn 4:46, 14:9)," *Science et Esprit* Part I: From Non-Seeing to Relational Seeing XLIV/1 (1992): 1-24; Part II: Perceptive Seeing and Comprehensive Seeing LXIV/2 (1992): 159-183 and Part III Eschatological Seeing and Memorial Seeing XLIV/3 (1992): 307-329.
- ~ 24. Pope John Paul II, *Mulieris Dignitatem*, #4. (*add full ref*)
25. See, Pope John Paul II's analysis of this dialogue in *Mulieris Dignitatem* #4-5 and in his Angelus address on Mary as the Spouse of the Holy Spirit, April 1990, as recorded in *L'Osservatore Romano*.
26. Bernard Lonergan, *Insight: A Study of Human Understanding* (New York: Philosophical Library, 1958), chapt. 1, #2.4, p. 9.
27. Brown, *A First Language*, 14-15.
28. Lonergan, *Method in Theology*, 237-44.

29. See Ralph McInerny, *Rhyme and Reason: St. Thomas and Modes of Discourse* (Milwaukee: Marquette University Press, 1981), 41-42. See also Ralph McInerny, *The Logic of Analogy: An Interpretation of St. Thomas* (The Hague: Martinus Nijhoff, 1961) and "Metaphor and Analogy," *in Inquiries into Medieval Philosophy*, ed. James R. Ross, (Westport, Conn.: Greenwood Publishing Co., 1971): . For further consideration the structure of metaphors, see Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary studies of the creation of meaning in language* (Toronto and Buffalo: University of Toronto Press, 1975). 1, 8, 12
before
30. These three categories with a further development of a category of "existential" analogy are elaborated in my article, "Analogy and Human Community in Lublin Existential Personalism," *The Toronto Journal of Theology* 5/2 (Fall 1989): 236-46; and an elaboration of infra-ontic analogies and inter-ontic analogies in "A Woman and A Man as Prime Analogical Beings," *American Catholic Philosophical Quarterly*, LXVI, no.4 (1992): 456-82.
31. For the more detailed aspects of metaphysical and theological discussions of metaphor see William Norris Charke, S.J., "The Metaphysical Ascent to God Through Participation and the Analogical Structure of our Language About God," *The Philosophical Approach to God* (Winston-Salem, North Carolina: Wake Forest University, 1979), pp. 33-65; Janet Martin Soskice, Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985); and the discussion of these texts by Francis Martin, "Anology, Images, Metaphors, and Theology," in *The Feminist Question: Feminist Theology in the Light of Christian Tradition* (Grand Rapids, Michigan: Eerdmans, 1994), chapt. 8, pp. 221-264.
32. See Shannon- Elizabeth Farrell, "Seeing the Father: Part I: From Non-Seeing to Relational Seeing," *Science et Esprit*, XLIV/1 (1992): 1-24 for an in depth analysis of how in relational seeing disciples are drawn to see Jesus as God because the Father draws them. See especially, pps. 16-23.
33. See particularly, *Catechism of the Catholic Church*, #30, 5, 25, 30, 31, 33-35, 75, 89, 90, 93, 106-8, 143, 153-5, 158, 176, 286, 341, 1711, 1731, 1776- 1802, 1889, 1951, 1954, 2071, 2500
34. George S. Wykoff and Harry Shaw, *The Harper Handbook of College Composition* (New York: Harper and Brothers, Pbs., 1957), 491.
35. See, *Catechism of the Catholic Church*, #16, 23, 25, 30, 75, 93, 143, 153-5, 176, 341, 1637, 1662, 1771, 1730, 1888, 1916, 1968, 1970, 2339, 2343, 2346, 2554, 1959.
36. *Catechism of the Catholic Church*, #23.
37. See, David Kelley, *The Art of Reasoning*, 222-231.
38. *Cathechism of the Catholic Church*, #2608, 25, 27, 30, 54, 89, 143, 153, 368, 1098, 1589, 1762-1766, 1848, 1856ff, 1963, 1984-5, 1989, 1993, 2000, 2010, 2019, 2027, 2517, 2518, 2562, 2563, 2581, 2611, 2708ff. 2795, 2848

39. St. Thomas Aquinas, *Summa Theologiae* (Westminster, Maryland: Christian Classics, 1981), Pt. 1a-11ae, Q. 40-45.
40. Martin Heidegger, *What is Called Thinking?* (New York: Harper and Row, 1968), 130.
41. See for example, Mary Daly, *Beyond God the Father: Towards a Philosophy of Women's Liberation* (Boston: Beacon Press, 1977) or Rosemary Radford Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing* (San Francisco: Harper, 1992).
42. The *Catechism of the Catholic Church* is clear that this name of God is the name of a being who is totally spirit, and whose essence as Father is as first principle or origin of Jesus Christ the Son: "The expression God the Father had never been revealed to anyone. When Moses himself asked God who he was, he heard another name. The Father's name has been revealed to us in the Son, for the name "Son" implies the new name "Father.", #2779, quoting Tertullian, *De. Orat.* 3: Pl 1, 1155.
43. As Bishop John Sheets, S.J. expressed it: "He is Father. For it is this name which shows forth His absolute transcendence." See "Sexist Language: The Problem Behind the Problem," in *The Politics of Prayer*, 55. For an good scriptural account of the way God was revealed as Father see Francis Martin, "The God and Father of Our Lord Jesus Christ," in *The Feminist Question*, chapt. 9, 265-292.
44. The *Catechism of the Catholic Church*, #2779.
45. As coheirs with Christ we can then pray: "Our Father who art in Heaven, Holy is your name." Roland Mushat Frye further develops this point well in her article: "On Praying 'Our Father' The Challenge of Radical Feminist Language for God," when she says that "[i]t is only through the words and actions of the Son that we can fully know his Father as our Father." in *The Politics of Prayer*, ed, Helen Hull Hitchcock (San Francisco: Ignatius Press, 1992), 223.
46. Some people may even try to escape this dilemma by introducing a horizontal analogy and simply exchanging adopted son for adopted daughter for the female baptised. A woman can be an adopted daughter in a horizontal analogy with a man who is an adopted son when we speak of human families and adoptions. However, this use of analogical thinking is rarely used in the *Catechism of the Catholic Church* as, for example, in the phrase: "... in every human person, [we see] a son or daughter of the One who wants to be called 'our Father'" (#2212).
47. The *Catechism of the Catholic Church* does allow for this expression as for example in the very first paragraph when it states that God sent His Son to invite us to become "his adopted children and thus heirs of his blessed life." (#1). It also occurs in at least four other places. See, #689, 1243, 2212, and 2782.
48. The *Catechism of the Catholic Church* frequently speaks of filial adoption: #654, 1110, 1709, 1727, 2009, 2026, 1303, 1316, 2599, 2605, 2608, and 2609. This term has application

to son- *filius* and daughter- *filia*, so it is more inclusive at first glance. However, the priority goes to the Divine Filiation of Jesus Christ and thus to our adoptive filiation through him.

49. Thomas Aquinas, *Summa Theologiae*, Pt. 1, Q. 84.

50. *Catechism of the Catholic Church*, #796.

51. *Catechism of the Catholic Church*, #773. The passage continues by identifying Mary as the perfect bride who goes before us.

52. However, this approach suggests that people make up the analogy of the perfected Christian as like a bride in spousal union with Christ, the Bridegroom, and since it is made up by people, it can be let go as well by people. However, the *Catechism* is clear that this analogy, which had historical roots in God's love for His people Israel, was more fully revealed to us by Christ. It was His choice, not ours. He used it in many contexts. See in the *Catechism of the Catholic Church* the following: #773, 796, 1045, 1329, 1612, 1617, 1621, and 1329. See also Mary as bride #2618 and consecrated virgins as bride #923.

53. ~~Pope~~^{John} John Paul II, *Mulieris Dignitatem*, #25.

54. John Paul II, *Mulieris Dignitatem*, #26. The *Catechism of the Catholic Church* further claims that..."the bishop or priest acting in the person of Christ the head (*In persona Christi capitis*) presides over the assembly, speaks after the readings, receives the offerings and says the Eucharistic Prayer. #1348.

55. Robert Sokolowski, *Eucharistic Presence: A Study in the Theology of Disclosure* (Washington DC: The Catholic University of America Press, 1993).

56. Sokolowski, *Eucharistic Presence*, 14. I am also using the Order of Mass from the Canadian *Living with Christ* (Montreal: Novalis, September 1996).

57. Sokolowski, *Eucharistic Presence*, 88.

58. Sokolowski, *Eucharistic Presence*, 15. It is the only Sacrament that Christ was actually doing when he instituted it. He told his disciples to go Baptise or to forgive sins, but he was not Baptizing or forgiving sins at the moment he pronounced these words.

59. Sokolowski, *Eucharistic Presence*, 106.

60. I am grateful for suggestions for revision to this paper by Sister Yvonne Mary Loucks, RSM, PhD and Sister Mary Timothea Elliott, RSM, SSD.